

[REDACTED]

Must Remain in
Transcription Room

M 2222

Wednesday, February 21, 1973

Group II

Barn

MR: NYLAND: Next week we will not have a Wednesday. I think, for next week, we'll go a little slower and not as concentrated as this week and last week, for instance. We will have a meeting on Friday, I hope. So it might help you because otherwise you have no evening left, practically - at least ^{the man} ~~a man~~ ^{have} ~~has~~ too many, ^{I think} Wouldn't it be nice for a little while not to have any meeting at all and, instead of that, you would sit and study, read ALL AND EVERYTHING, argue - "How many angels on the top of a pin", and so forth - you know, that kind of argument.

Sometimes it's difficult to understand Work. When I talk to people, sometimes I say certain things which I think are quite logical in building it up step by step. And ~~then~~ there is many times just a point in which the mind - the other person's mind - stops to function, and you see it. ^{Then} And I try it in a little different way by using some other words and a different kind of approach. And again building up, ^{it is clear} ~~the square~~; at a certain point - a different ~~a (point)~~ kind of a point, this time - the mind stops, I say, ^{then} ~~then~~ you see it. There's no expression on the face. It's actually something that was functioning, just all of a sudden stops functioning. And then what do you do? What do I

do? That is, I can repeat it for the third time, fourth time - it doesn't help.

There is only up to a certain point that a person is able to understand Work ~~and~~ and then, I would say, he has to leave it alone because it becomes necessary then that a mind starts to function ~~with~~ a little different ^{ly} ~~ish~~ in order to allow more information to come in. And the only way it can start to function, in that sense, regarding Work, is by Working because then the mind becomes really different, not only because the concepts are rather new but it is really the function of the mind which is affected.

no \$ It's a very difficult thing to see, ^{le} that the functioning of the mind is different when one thinks and ^{when} ~~where~~ the mind is aware. And although you can have just a little part of the mind being aware, surely in the beginning, it is also difficult that ^{then} ~~when~~ it has to start ^{le} in order to understand what you are talking, that machinery also stops and then there is no way by which it can be started again. It is as if a ^{car is stuck} ~~kind of a stop~~ and the engine won't turn over, ~~again.~~

For instance, if one talks about Work and one says, "Here, this has to be preceded by a wish," That one can understand, that there has to be a wish for Work, otherwise one wouldn't do it. You can go a little further back ^{and} ~~by~~ saying ^{the} a wish must have a reason and it means that I want to do something about myself because the way I am is not ^{It's also good} ~~fright.~~ It's ~~so simple~~. So the wish-- then the wish to be converted ~~in~~ an 'I', sometimes one says even imaginary 'I' - also that I think can be understood quite well,

no \$ What is meant by having that wish ^{and} the wish of creation, ^{le} You close your eyes, You say, "Now I imagine there could be 'I'." The step further is 'I' functioning, ^{starting} ~~striving~~ to operate, ^{starting} ~~striving~~ to become active. That's a little bit more difficult, although you can understand a certain motion on the part of this 'I' as it has been created. It is ^{as} ~~like~~ when you look under a

microscope and you see certain small, very small - not molecules^{as}, yet, but small parts of matter. ~~And~~ ^{it and they} they have a certain vibration and you see, ~~them~~ ^{it and they} wiggle and you can imagine, they're tremendously small but you can get an impression that they're active. Then you start to describe what kind of activity ~~and~~ ^{and} one says this 'I' has to observe.

Now that is a familiar word. You can really understand that something is there in your brain or somewhere which is actually observing you, looking at you. And, of course, when it looks, it receives information about you. That one can understand, more or less, but then it becomes difficult. What are you going to do with that information, particularly when that little process lasts only for a moment and then of course immediately your ordinary mind starts to function. ~~Again, your mind as a whole starts to think and the facts~~ ^{which} you might have accumulated and which can represent knowledge of yourself, has no particular meaning because it happened at a moment and then, at that moment, there was really no motion. There was not even any reason to like it or dislike it, ~~because it didn't function properly as far as the body was concerned. The body was just at that moment immobile. It did not move.~~ ^{section missing - over -} And so you cannot immediately say that the 'I' is not interested in the form because it starts to describe for itself an application of life as life force in the form of one's behavior. And although we do say that in order for 'I' to become cognizant of the existence of life, that then the form has to be transparent, it is also necessary that when one afterwards considers the question of 'I' and 'it', that that what is actually taking place is a realization of life being expressed in a certain way, and then the form must conform to that what is force of life.

^{no} And you see, that's where the difficulty comes in, because then you assume that 'I' becomes really critical - and of course it is not criticism. ~~The~~ ^a 'I' realizes what is belonging to it, what is becoming to the existence of ~~the~~ ^a life force. And then, in realizing what we do with our own life force and how we spend

it, and with what we associated ^{it} in the different kinds ^{of} forms we accept, and particularly ^{into say, with} favorite words which are being used and which have a certain caliber or certain activities which are not entirely correct - that is, ^{they} we are too involved or ^{they} there may be—may require too much energy in the muscles or particularly the thoughts which we do have in which, of course, energy as life is being used and particularly, I say, the thoughts because in that ~~way~~ we distinguish quite easily ^{of} what are the kinds of thoughts which are right and positive and the kind of thoughts which are negative and, for that reason, not ~~really~~ ~~XXXXXX~~ (worthy) ^{of} of even being expressed. Then you assume that this 'I' can tell you how the life force should be utilized in a form which is becoming to it. And I say, at that point it is difficult to start to distinguish between an observation ~~which~~ which must be objective and the application which becomes subjective. At the same time, even if you follow logically the sequence of the thoughts ^{how they are connected, one must} and ~~not~~ come to a logical conclusion, to be able to do something with the information as given by this 'I' for the purpose of one's ordinary life, ~~and so we~~ overbridge ^{that} this question by saying that 'I', when it is ^{more} full-grown and can ^{actually} stand on its ^{own} ~~own~~ feet, that then it comes to us in our ordinary, daily living and participates in our ^{sub-} subjective behavior. Then it becomes of course clear that this 'I' ^{has to} must have a certain quality, ~~and that~~ quality has to be quite a bit higher than what we are used to. ^{And} ~~Whatever~~ we think or feel, ^{And} our thoughts may be quite beautiful. The 'I' has to have a quality of authority. It has to be able to say, from an authoritative standpoint, what a man must do for the utilization of life force which has been given to him. And again the statement must be made, that that what is life, ^{of} which is given to a man, is given with an idea that he becomes responsible for it.

So you see, when one considers this question of life being expressed in a

subjective form and for which a man, in an unconscious state, is really not responsible because he is that mechanical ^{trap} as soon as one starts to talk about 'I' directing a life force to be expressed in a different kind of a ~~form~~ form belonging to the principle of life, then there are two things: the authority of 'I' and the recognition of the force of life, ~~and~~ both are worth more than our ordinary unconscious subjectivity.

So I do not see how ~~any~~one can miss really ^{an} ~~in~~ understanding of Work in the sense of recognizing that what is of a higher quality and which, you might say, comes either from above or is at a certain level above the subjectivity of a man, ~~and~~ that unconsciousness can only be understood when one pays attention to the quality of 'I' and the realization that life does not belong to him - to a man - but is given for a certain purpose to be able then afterwards to be understood in the sense that life belongs to a totality of being ⁱⁿ which man, at the present time, is not cognizant, ~~And~~ when he ~~starts to think about it~~, he knows he is only a part - ^a very poor part - of that what exists because he says, he is unconscious, even if the existence of life as life, ^e ought to be considered.

This kind of reasoning leads to an entirely different viewpoint of the life of man. And it is really in the recognition of what 'I' could be when it exists and starts to affect ^a the person, ~~And~~ then the recognition of that what is life, ^{and} a man starts to realize that he belongs really to a different kind of a ^{class} ~~part~~ as indicated by his life and that his form is the only thing that is holding him back.

From that kind of conclusion, it is easier to see that we are dependent on something coming, as we say, from above; that is, from a higher level, ^{than} where we are. This introduces completely a perfectly beautiful concept of what we sometimes call God, sometimes higher forms of being, sometimes different levels of existence, ^{on} ~~of~~ which there are different kinds of creatures of a spiritual

kind, sometimes described by Gurdjieff as angels or archangels or, as I've said ~~in~~ several times, All-Quarter-Maintainers, all those who belong to the hierarchy of a certain spiritual life of which God then, so-called, is the head; and that that what is then in the mind of many man in order to understand really what is taking place with their own life, they start to think about the idea of God as existing ^{and} ~~as~~ being ~~a~~ certain use to them ⁱⁿ ~~as~~ wishing to reach a freedom for themselves.

Now when a man becomes honest about that kind of a wish, ^{and} ~~then~~ he realizes his bondage and he ~~fight~~ fights against it, ~~And~~ he is submerged in unconscious existence and he tries to lift ^{his} head up above it. He tries to, even if that is his sleep, to wake up every once in a while and can only come to a certain dream. ~~And~~ that is in his particular unconscious existence, ~~He~~ may be very much ~~as~~ asleep and that life sometimes has not given him any particular poke in the ribs so that he should ^{get} ~~wake~~ up out of his sleep. Then he has to realize that that what is taking place ^{with} ~~in~~ him does require something entirely different because when he is that kind of a creature, all the time asleep, how can he then think about something that is so far superior because one wants to place it as far as one can from oneself in order not to have that what is of a higher form ^{and} become affected by that what we are on Earth. And this kind of a realization of living on Earth then, and being unable, at times, even if one wishes and even if one is honest, ~~as~~ not being able to do ~~that~~ what one should do and constantly feeling bound and afterwards psychologically explaining that one different idea is followed by another idea which is just as unconscious. One asks for a way out. And since one cannot find it in ordinary life, one starts to create concepts which give one a way out. In that same sense, we create 'I' ^{having on} ~~as~~ an entity which can give one a real way out. ^{but} ~~It~~ has to be filled with that what is of a higher nature and ^{for} ~~from~~ which, then, one starts to ~~pay~~ ^{say} or thank, even, God for the possibility of giving that. It places God then in a different kind of a light

because then He is not only the central figure of the Universe at the end of all different levels of being, but it becomes a personalized God when one starts to ask for certain things that He will give to me personally. And I single myself out and, in exactly the same way, I single God out because I cannot ~~bring~~^{pray} to that what is almighty.

So, for the time being, I have to be satisfied with ^athe concept of my own God, hoping that it has the same kind of a quality as the God which really exists in totality in the Universe and is then, when I try to describe it, indescribable. And I use then the word infinity for it. And all the different attributes which we ascribe to it - and I mention many times that what belongs to the 'omni', ~~that~~ representation of concepts. But for my own life, my God is that what is reachable by my prayer, ^{of course it} ~~and it is God that~~ must be higher. But then when I think about that, why should He, this kind of a God, be interested in me, ^I ~~and~~ start to make all kind of indications to this God that I'm all right and that I'm willing to sacrifice almost anything, ^{and} ^{will--} that I am ready to give my life, provided He will take care of it. And I pray then, in that sense, that maybe ^{there is a} ~~a little~~ possibility that He even can come down to see me and still I don't want to believe that because, after all, He is my God and that means a great deal. And I ask then, as it were, for a mediator. I even say I am willing to create an 'I' in order to have that come down, ~~And that can help me.~~ The concept is the same. I cannot face God as yet ^{when} ~~for~~ I consider myself such a nincompoop and such a sinner and so honestly incapable in my unconscious state, that I have to ask and beg and pray for assistance of some kind coming then, ^{or} ~~I would say,~~ from Heaven - and knowing well enough that Heaven is much too far away and that I have no concept of what it is like even to be in Heaven, let alone to recognize anything that comes from Heaven.

And at the same time, my feelings and emotions have to be satisfied. And I keep on talking about God, sometimes misusing His name, sometimes placing Him

almost like an elder brother above me, telling me, sometimes identifying Him with my father, when he has died and has gone up to a spiritual world, or that what I believe in as being able to affect me at certain times. And I say I have clairvoyance about that or sensitivity or something that can tell me, I can have premonition about certain events taking place. All of that, I say, is not me ^{and} I ascribe it to that what exists even without my knowledge but of which I now wish to have a knowledge because there is something that is very clear within myself that there is emptiness. ^{And I want this} ~~This~~ emptiness to be filled and that is ^{the reason} ~~why~~ I keep on praying.

Now out of this totality of all Gods for all people, I create one kind of a body which can govern many people. I include in the many people first my family and my friends and those who are near to me. After some time, I must include a greater part of mankind with which I'm of course not familiar. But since I know they are alive, I have to pray for them also because life there is the same as my life and I know it. I'm not any different and I cannot indicate even that I have a certain preference. I could do that a little bit when it was my own private little God to Whom I could pray. But when I now want to combine all such Gods and I create even symbolism - I talked about demigods, Olympus, about Valhalla, about all the different ^{Songs of Nibelungen; of all the different} possible creatures I can imagine, all the simplifications of looking at the stars ^{and having them} ~~in Heaven that~~ indicate certain bodies of the Heavens, ^{in my} and I say all of that I believe in because they play a part in my thought forms or in my imagination or in my ^{folklore} ~~'folklore'~~ or in that what is knowledge which has been lost. All of that points to the possibility of finally reaching something ^{that} ~~(which)~~ is much more all-pervading and ^{that} ~~yet~~ could belong to a great many people and then I could worship that ^{simply} assuming that a little part of it is still capable of looking at me and helping me.

Of course, you see, here I get into very deep water because when I now

start to assume that God becomes ^{that} All-mighty and ~~yet~~ He is endless, I cannot any longer separate a little part of that God idea ^{that belonging to} and say that it belongs to me. ^{And} I must return again to my private life, ^{And} I must return again to the possibility of having part of God to come to Earth and help me, or part of Heaven to be on Earth or, even further, I say, "I cannot really live until I understand what is meant by Heaven ^{within} me." And then I talk about that in a certain way because I said, I wished my God could come to me, but I ^{am} not worthy as yet. And I say then, (~~that~~) Kerdjianian body is not as yet good enough. I have to make something that is really much more free because God will object to my form. He will object to my wish to keep things. He will object to my particular idea of identification. He does not want me to be bound. He wants me at least struggling for freedom, ^{And} I hope then that whatever I have as possession will be just sufficient to enable Him to see that I am a simple man and ready to die, because the reason why I want God to come to me is to give me last instructions, (~~or~~) how will I have to die. And my prayer is then: What is all this ^{of} life which I don't understand, when I have to understand, at the end of my life, the concept of life not existing, ^{and} why is it that during my lifetime, I have not understood enough about life so that of course I cannot understand death at all?

All of this leads to a necessity that not only prayer is a requirement but ^{the} ability to find out how to meet the conditions of oneself when that what one's aim can become is the freedom from the bondage; that I first must understand the bonds themselves and to see what I am. And then I come to myself and ^I say, how little I am in regard to that kind of big problem of an understanding of 'not-life', if I wish to see my death and the time length which is given to me, ^{And} my wish which is there and which I want to

intensify, and where I consider that my life may not be long enough and ~~that I~~
 hope I ~~want to~~ ^{won't} die. Then I pray quite fervently to this God of mine and
 I say: If You are part of the totality, please do me a favor. You go to
 God Almighty and you ask Him if ~~You~~ - this little God of mine - can come
 down and help me and, for the time being, ask this God Almighty to assign
 you to a certain ~~task~~ which is for me because I, in all sincerity, I would
 like to understand my life and I need some information of that kind. So
 could you do that, and I will wait, I will wait constantly until I hear
~~Your~~ ~~Voice~~ and then, when that ~~Voice~~ is heard, I promise I will wake up.

You see, this is really what a man tries to do when he becomes interested
 in Work. That's why I say many times, the sacredness of Work for oneself
 has really to do with an understanding of ~~the~~ ^{the} totality of all life existing
 and all the ~~other~~ ^{other} different concepts that belong to it: the maturity of 'I'
 growing up, ~~at~~ ^{of} that what is then available; the necessity of the utilization
 of one's lifetime during this time on Earth; the recognition of a Karma
 during this period; the necessity of eating this Karma in order to gain
 freedom; perhaps even the requirement that this life is not enough and
 associating then with concepts ^{of spirits -} spiritual -- spirituality or ² spirit worlds.
~~They~~ ^{and} must come to logical conclusions, of having to repeat again and again
 until I finally understood and will understand in the future that what is
 being told.

You see, what one is in ordinary life, one is being told. And that
 what is understood is all right up to a certain point. And then it is still
 being told and then I say: My mind has reached the level of being filled ^{and}
~~and~~ cannot be told anymore because it cannot be understood. That is the
 honesty of a person when he wishes to Work and comes to the realization that
 he cannot do today, but he wished to do tomorrow what was impossible, ^{Because} ~~Today~~

One hopes for that kind of flexibility, the adaptability ^{of} that what
is, in order to become what ~~(one)~~ should be. ~~XXXXXXXXXXXXXXlongXXXXXXXXX~~
~~XXXXXXXXXXXXXX~~

So let's talk about Work.

George: Yes, Mr. Nyland.

MR. NYLAND: George, you wait now a little bit. Last time you were the first one. I think you ^{ought to} ~~should~~ give someone else a chance. *All right?*

George: Yes.

Nicole Chabert: Mr. Nyland?
 MR. NYLAND: *Yah*
Nicole: Nicole.
 MR. NYLAND: Who?

Nicole Chabert: Nicole.

MR. NYLAND: Yes. *Yah.*

ALL AND EVERYTHING and

Nicole: I have a question which concerns ~~all literature~~, how to read it again. Since I have been in Work, I ~~ve~~ read the book three times and I read ~~Beelzebub's~~ *parts of it* book and I feel, each reading, I extract something from it.

Then I stopped to read ^{it} for a year. And at the beginning of this year, I ~~had~~ *a real desire, which* ^{still} ~~haven't really the interest I should have,~~ to read the book again from the beginning. ^{And trying to be as much as I can all there and trying to} ponder over ~~them many~~ *the meaning of it so that* I could find ~~home (?) and I can use~~ *how to use it.* ~~them~~. And I tried to read it either in trying to read slowly and Working on myself, or trying to read a sentence over and over again. And it seems I'm not getting anywhere. And my feelings are alive but my mind isn't and I cannot bring my mind to a place where it could get involved.

MR. NYLAND: Nicole, I wouldn't read it now. I think the reason you want to read it is that you want to get certain things out of it that you describe for yourself that you want. And I don't think that's the way to read the book. ~~the~~ book should be read as if it's going to be a discovery which you are not describing in advance. You should be much more open to receive the reading as if there is really nothing in it for you. And you will be surprised all the time when you find something that is really applicable.

What is required for the reading is first that one has something within oneself as experience that starts to match gradually the experience^s Gurdjieff describes in the book. When I have Worked, when I have applied what I understand ^{of Work, when} ~~and~~ I've seen myself in a variety of different conditions, when I've tried to become impartial to that kind of ^a behavior and have seen my body in

a variety of different ways of how it is functioning, how my mind even is functioning as thinking and my feelings, so that I have more and more a total picture or a total knowledge of myself - I wish now more understanding of that what is the knowledge of the totality of my being at a certain level. And I wish now that ~~that~~ that kind of a knowledge is expressed in certain terminology with which I am familiar in ordinary life. The knowledge that I am after is an experience which again can be expressed in certain words, that ~~the~~ ^{with a} description of that what is taking place with me as a result of the experience. And that therefore my mind will have to function differently from before because the experience that I am interested in is a new kind of experience in which then the facts are complete by themselves and not interfered with with any kind of another thought or even a kind of a feeling. This gives me a different kind of knowledge which I then call understanding because it is based on the experience of myself. This understanding requires that I become open to all kinds of things existing, because I've uncovered for myself a great many things in the world I never knew and, because of that, I apply that principle to the openness that almost anything in this world can teach me.

If I am only open to that kind of a possibility, I ~~would~~ ^{will} just be under the influence. Now with that, I read the book again, I have no preconceived notions of what I should get and I don't want to describe it. I just want to read it by reading.

How is it sometimes? I ~~see~~ ^{say} I'm out in nature. I said I want to look, and someone asks me, at what? I ~~said~~ ^{say} it doesn't matter, I just want to look. I'm not interested in an object. This is the way I want to say, I want to read. Then the book will tell me what there is, but I'm not going to tell the book that in certain ways it ought to talk to me.

Nicole: I understand.

MR. NYLAND: You understand what I mean?

Nicole: *Infer.*

~~Roberta Bluestein: Mr. Nyland~~

~~MR. NYLAND: Linda?~~

Roberta
Bluestein

~~Linda: Mr. Nyland?~~

MR. NYLAND: Yah!

Roberta: Um,

Linda: I would like to increase the intensity of my wish and also make the nature of my Work much more continual than it is now, because now, to me, it's too sporadic. And at times I know in my mind that I should ^{just} accept what I can do now, but the whole of me doesn't want to ^{and} It wants to do more. And I want to know how I can speed up the process of making my Work more intense and more continual and what kind of realization or experience is necessary for me in order to do this.

MR. NYLAND: You know what happens when a person overeats. ?

Roberta: Linda: He gets sick?

MR. NYLAND: Yes. His appetite runs away with him and his stomach cannot digest it. I said, a little while ago, there is a certain level in which the intake corresponds to that what I can accept. There is a limit to my breathing. I cannot go deeper than the inhalation will allow. At that point, I must return to the exhalation in order to inhale again. When I wish, I ^{have} had a very great wish for speeding up the process, ^{for} or intensifying it, ^{for} or the acquisition of wisdom based on experience. I want to put it all in a very ^{in a} nutshell. ~~then~~ ^{condense it} I want to go dancing. ~~then~~ I want to say, the concentration of that, I will not let any stone unturned, I will turn them all over because I expect under every one of them there will be a ^{treasure} ~~tip~~. And I'm busy with doing that and I'm so busy that I forget that I have to apply certain results which I do ^{obtain} ~~not make~~ and ^{this} ~~thus~~ application of that, ^{is similar as} ~~so that~~ if I want to continue to inhale, and I forget to exhale.

Be much more patient about it. There ^{is} a certain level where my energy is equal to that what I can ^{contain} ~~put in~~. That energy is spent in a certain way.

Sometimes it depends on the conditions ⁱⁿ which ~~we are~~ ^{I'm} in. Sometimes I'm allowed to have a little deeper breath than at other times. Sometimes the inhalation process is so regular, almost automatic, that I even don't know it. Sometimes I pay attention to it, ^I and do know it. I make it go down as fast, as far as I can, and I reach a certain - I call it a threshold. I cannot get over it. And I say what ~~not this time,~~ ^{And} But next time/I exhale. I inhale again, very deep ^{my} ~~my~~ ^(ribs) ~~are~~ even involved in it - and ^{there} ~~where~~ is ^a ~~the~~ point in which I get across that threshold and then I say, "Thank God."

← It is very much like that, ^{with. Work.} ~~in this MX world.~~ I do what I can. If I cannot do it, then, I hope I can do it the next time. Maybe next time I can actually find a way of doing it. Maybe, at that time, I can make it a little more intense. ^{Even} ~~at~~, at the present time, I say, it is not intense enough, I would like it to become that way. The fact of saying it is not enough that I can do it, ^{but} ~~that is~~ I simply state the fact, not enough yet, ^{and} But now, maybe then and maybe not now and maybe not even then. But I take that what is ^{for} ~~from~~ me, in the relationship of a hundred percent honesty regarding my effort. And I don't measure the actual quantity of the energy either used or utilized for a purpose or converted into facts of Objectivity.

You see what I mean?

Roberta

Linda: Yes, ~~thank you~~ ^{thank you.}

MR. NYLAND: ~~Keep at it, also day after day, sometimes, in days, hour after hour. Sometimes emotionally, intellectually, all together psychologically.~~

It has a very definite reason of existing ^{because} ~~for~~ that's the way you happen to be born, the way you grew up, the way you are now, The number of cells your body represents, the number of cells that are in the different organs and are now functioning. You have nothing to say about it. You accept that. ^{too much} ~~If~~ you overeat, you try to diet. If you diet ~~enough~~, you get too thin. ~~So that~~

Attached
insert goes
here

MR. NYLAND: Keep at it, also day after day; sometimes, in days, hour after hour. Sometimes intentionally waiting, always corresponding to that what you feel you are capable of at a certain time - and then use it. And when you are convinced the time is not ripe; "Not yet, not ~~as~~ yet." Wait. It will ~~not~~ (come?).

Voices: Mr. Nyland?

MR. NYLAND: So, ~~it must be~~ ^{just in} time, (buzzes) can't it, huh?
all right, Bill.

(Cassette Turned)

Now, who was that?

Linda Fairzyr: It's Linda Fairzyr.

MR. NYLAND: Yah.

Linda: I feel like I've had an opportunity to see that --

MR. NYLAND: What we talked about just now?

Linda: No. -- That --

MR. NYLAND: I thought you wanted a (ride), (laughing)

Linda: No. ~~that~~ That ninety-nine percent of myself is really (not) worth saving. And --

MR. NYLAND: Oh, no, no. We don't talk about that.

That is morose, it --

Linda: No, ~~yes~~ and I don't --

MR. NYLAND: No, ^{yes, it is} ~~its true~~ - and it's also nonsense.

Who's ^{the judge} ~~saying~~ that you have to be that or that what is not worth saving? That what you are is utilized for different purposes, physically, emotionally, intellectually, all together psychologically.

whatever it is -

~~there are~~ certain limits of being able to regulate, on account of your health, on account of whatever it is that you take in - food, too much, too little - all of that you ~~analyze, that~~ ^{are allowed, but} you cannot say that there are certain things psychologically which are too much and not worth saving, because they exist, and they have to be ~~maintained~~ ^{maintained} and you have no right even to starve them.

You see, it is morose to think about it, because if you believe that actually certain things are in existence which should not be saved - I say who's ^{the} ~~to~~ judge and how do you know that maybe later on they might be used? And even at the present time, ^{they} ~~it~~ may be useful simply even as support, and you do not know.

Linda: I--I agree with what you're saying. I meant-- ^{um}.

MR. NYLAND: You see, the answer is just the other way. Keep on doing whatever you wish to do. Use your energy in whichever way you want to do it.

Exaggerate;

Yell, don't yell, do this, do that, be lazy, be active. All the time, try to work. All the time, use whatever ^{there} ~~it~~ is for the purpose of becoming objective to whatever takes place. It doesn't matter at all what you are doing unconsciously, as far as work is concerned, because my aim for work is not to improve myself in ^{an} ~~the~~ ordinary sense and become a better subject.

I ^{am} only interested in development of something that does not exist as yet and for ^{that} ~~this~~ I want to utilize everything that may be available. ~~XXXXX~~ And even that what you are talking about may be very much available for the formation of Kesdjan. I do not know until I start to build. I'm not that kind of an architect ^{that} ~~and~~ I can't say ^{my} ~~that~~ a Kesdjanian body is going to look like this and I have an estimate of how many two-by-fours will go into it.

I have absolutely no idea. I build it as I go along and I see then gradually ^{that if an individual needs this and this, and} ~~the existence of~~ something else and it is not sufficiently supported in one place or another and then of course I go out and buy ^a two-by-four, but not before.

that if an individual needs this and this, and end it needs

I don't know anything about the building of ~~it~~ surely not of my Soul. But I keep on Working. And in that way, everything that I have, I want to utilize and everything that I possess is sufficient as an object for an observation process. And it is with that ~~that~~ observation that I delegate all my different energies to this 'I' so that this 'I' becomes really pronounced and starts to talk to me, how and what the different things are that should be utilized including these kind of things that you say ~~ninety~~ ninety percent has to be saved.

~~What~~ ^{you will} ~~I should~~ say: What the hell do you know about what has to be saved?

← "Leave it to me" This is 'I' as 'I' speaks. All I require is the 'I', again speaking to ~~me~~ ^{you, is that you} as I try to Work. That's all I want, because if you do ~~this~~ ^{that}, the machinery for Objectivity is not going to stop. But as soon as you start to judge about that what is superfluous ^{or what isn't} right, ^{it even exist, ~~it~~ ~~can't~~ ~~be~~ ~~your~~} cannot be saved ^{it says,} or shouldn't be or should ^{maybe the} be converted, ~~then~~ ^I will tell you: Forget about that nonsense. 'I' even would say: Why such morose thoughts?

Become very simple. Just Work and never mind too many thoughts at the same time. A little bit of a thought is quite all right.

I used to say, many times: Unconsciousness is like food and consciousness, in the form of Work on oneself, is like salt, ^{It gives} ~~this (adding?)~~ taste to the food ~~(salt?)~~ - and not too much of it because too much of that kind of ~~salt~~ ^(salt?) may become poison.

^{no} ~~When one Works and gradually this 'I' starts to operate more and more,~~ ^{salt.} my unconscious life becomes ~~soft~~ ^(salt?). And that what really is alive

^{??} ~~is my 'I', my consciousness, my wish for conscience and the development of my~~ ^{life.} ~~life.~~ That is my aim, and until I know enough about what is necessary for that new world, compared to the old world, I can then have a right ~~XXXXXX~~ to say: Well, in my new world it is not necessary to introduce all the different things that I was used to in the old world. By that time, I know

what I need because there is structure. ~~and~~ Then perhaps I can say: Such and such a state ~~in~~ ^{of} myself, or such and such negativity, ^{or} such and such a loss of energy, is not becoming to me and that, I say, ^{then,} ~~that~~ need not be saved because it is unconscious and ^{it} will always ~~keep me back~~ ^{remain that way,}

You see that, Linda?

Linda: (Yes.)

MR. NYLAND: But it doesn't answer your question?

Linda: Well, ~~for~~ what I was going to say ^{was that,} it wasn't worth saving in the light of an 'I'. And that--what it was ^{that,} ~~that~~ I wanted ^{what that} to do is - ~~and~~ ^{and} I think ~~that it's a very--it's the evolution from an 'I', minimize myself,~~ ^{is to build an 'I', utilize myself,} as you said, ~~in doing that~~ ^{and build an 'I'} so that I can say that--save-that which I want and I ^{this} really don't ~~and~~ ^{mean} ~~it in that~~ ^{mean} because in my experience it is fixed in the ^{it is by the} beginning (of a) possible ~~way, life, light,~~ (life?)

MR. NYLAND: I think that's right. But as soon as you allow yourself to think that certain things need not be there, I think you are wrong.

Linda: ^{Oh,} I don't believe that at all. I don't believe that at all.

MR. NYLAND: ^{Well,} What did you mean by "need not be saved"?

Linda: ^{No-} I said that--I said that ^I I thought ^{that} there were certain things that I felt ~~XXXXXXXXXX~~ that things weren't--that there were things that weren't ^{worth} saved ultimately; that there was something ^{something} that I wanted ^{something that I wanted} to give - something that I wanted to ~~recover--~~ ^{uncover--}

MR. NYLAND: But you don't know what to give.

Linda: --and that the only way I would ~~work~~ ^{be able to do it} is by an 'I'--

MR. NYLAND: That is right, ^{but just then,} and then you see, the 'I', ^{will take care of it,} particularly.

Linda: ^{yes, and the question I was going to ask you was} --and I wouldn't know ^{building} about giving an 'I'.

MR. NYLAND: That is right. So ~~that~~ at the present time, you don't have to worry about it. ^{There are lots of things that} You're not afraid it will ~~disappear~~ ^{disappear}, like snow before the Sun, ^{an} When ~~the~~ 'I' is there, ^{an} You don't have to be careful about the

saving ^{or} and not saving. It will ultimately be saved or not saved whenever it is necessary because ^{of the presence of} ~~it is given to~~ something ^{objective} ~~else~~. And the aim for a man is simply to bring that into existence ^{and then he can trust God.}

I think it's enough, ^{wish it?} I cannot see you, ^{and} so I ~~have to~~ depend on what you say.

Linda: Yes.

MR. NYLAND: All right.

Several voices: Mr. Nyland?

MR. NYLAND: Yah? - No, ^{there was someone here -} simultaneity, you know. (Laughter)

^{yes?} Yah.

Judy Freed ^{you, if the}: I'd like to know if ^{your} a desire to come to what are essential qualities of myself is in conflict with the wish to be free of what I am.

MR. NYLAND: Yes, I think ^{it is true -} that is true. The wish for freedom will uncover for you that what is essential because the freedom at first is required to undo the bondage which ^{are} ~~is~~ quite easily undone, like a knot that you can unravel. After some time, there are certain bondages which go quite a bit deeper and belong to your essential nature. In order to get rid of them, there ^{have} ~~are~~ to be many more considerations for actually getting rid of that kind of a knot. And there is, as you know, the Gordian Knot which has to be cut, only refers to those kind of bonds ^{which} ~~that~~ seem to be at the time ^{when} ~~that~~ one considers them as in the way. ^{they} ~~it~~ seems to be an obstacle for the reaching of a continued effort regarding that what is a characteristic of oneself. And ^{that} then the requirement is that I want to get rid of it in order to be able to say that I've made that kind of an attempt. It is not necessary, sometimes, when that happens ^{that} ~~that~~ is, when it happens in me ^{with that} ~~that~~ kind of a desire to get rid of it. It is very much ^{like} a command of the Lord to Abraham to sacrifice his son. Abraham didn't know anymore what to do than only to follow that

what was commanded, and he did it. And he couldn't ^{not} even ask questions and he had to sacrifice his son. He loved him but he had to sacrifice him on the altar. And he took him and he put him there. All that was required on ^{on} the part of Abraham to test his own essentiality. And I am quite certain he would have gone through with it if the Lord hadn't intervened and then said, ~~(that)~~ now it isn't necessary anymore.

~~22~~ This is the problem ^{that} one faces: Will it in time be necessary to cut a Gordian Knot or can I rely on understanding from ^{above} to tell me to stop what I'm doing and to do something else?

Essentiality and Work are very closely connected, but you cannot as yet judge that what Work, so-called, in the way it is being taught, is going to give ~~you~~ regarding the value of your essence. You will only know the essential value ^{when} ~~that~~ the penetration for oneself towards one's inner life has reached the different essential values so that then you can judge on the spot ^{when you meet them} ~~what~~ the value is.

Applied to ordinary life, I do every day what I can do in this life, now. When I have to meet other conditions ^{about which I can now think,} I will be able to do ~~that~~ ^{at} ~~in~~ the time ^{when it} ~~that~~ is required, to make a decision to do that what is right ~~for~~ for me. The whole thing is based on a conscience which operates at any one time ^{when I} ~~you~~ wish it to be there.

~~~~~~~~~

~~MR. NYLAND:~~ ① Yes, who was it?

② Bob Kline: Bob Kline. MR. NYLAND: Yes.

④ Bob Kline: What is Karma and could you <sup>explain</sup> describe the process which you describe as eating Karma?

MR. NYLAND: Oh, no! No. I have no taste for it. If you don't know what Karma is, I would advise you to read a little bit of Oriental literature, and maybe from that you <sup>can</sup> ~~could~~ understand the necessity of having to eat it.

*But* It is really quite ~~te~~ useless to talk too much about it now.

Karma is what I appear to have to meet as an obstacle of my life and which prevents me from understanding the aim and the purpose of my life. When I eat it away, I hope that it will give me more clarity and that that what has been used as food need not be eaten again because once and for all I know the taste.

All right?

Bob. : *Yes*

MR. NYLAND: ~~Now~~ *Now* George, if you have a question--

George *Sharpe*: Yes. I had an experience today, Mr. Nyland, which brought about a process in me to wonder about the need for ~~knowing~~ *humility* because ~~the~~ *the* characteristic that I find ~~is~~ *that* an obstacle is that I'm always concerned with ~~MYSELF~~ my self-importance in a way that it constantly gets in the way. And I don't know what to do about it.

MR. NYLAND: That's as far as the question is?

George: Yes.

MR. NYLAND: Can't you accept it?

George: There are times when ~~I~~ *then* I can accept myself and I can work on myself.

MR. NYLAND: Only use it at that time - only work at that time. All the other times, you ~~say~~ *say*, ~~are~~ *I'm* unconscious. I still have this feeling - realization - state in which I find myself, but at this time I cannot do anything about it. I ~~must~~ *will* simply accept it. I don't like it. I wish ~~it~~ *it* wasn't there but at the same time, I know that I cannot work, so I let it go.

Work at times when you feel you can, when there is a real acceptance of that what you are without any further questioning, that there is no desire — and you must be careful about that ~~that~~ *that* there is no desire that you should be different. And that's a very difficult thing because, particularly when

we talk about--when one talks about one's vices, it's almost inborn or certainly it is an acquired characteristic that one says I shouldn't be like that, so <sup>the</sup> ~~that~~ acceptance is very difficult. But if, at that time, you actually can work and can accept <sup>it</sup> ~~yourself~~ and can become impartial to you with that kind of a property, it <sup>is</sup> ~~is~~ quite right <sup>and</sup> ~~that~~ you keep on then to keep that <sup>(I)</sup> ~~high~~ as long as it can be there observing you. You see, <sup>a</sup> ~~as~~ a result of that, whatever you are, you see your behavior.

All right?

George: Yes, Mr. Nyland.

MR. NYLAND: Later on, you can add more to it, when the 'I' is stronger, when you become more efficient, when you really have <sup>a</sup> ~~1~~ dexterity.

George: Yes, sir.

Mr. Nyland: All right.

Sue Bemel: Mr. Nyland?

MR. NYLAND: Yes.

Sue: Sue Bemel.

MR. NYLAND: Who?

Sue: Sue Bemel.

MR. NYLAND: Sue. Yes, yes.

Sue: I <sup>we lost contact with</sup> ~~want to talk about~~ something <sup>that used to -</sup> ~~that used to -~~

MR. NYLAND: <sup>You have to</sup> ~~Want to~~ speak a little louder; huh?

Sue: I've lost contact with something that used to make me want to work.

And I've been trying different things, <sup>am -</sup> ~~to find that again, but I - uh -~~ ~~the farther I get - but~~

MR. NYLAND: Are you indifferent about it? Why do you lose contact? Because you lost it or because you're not looking for it?

Sue: I think <sup>it's</sup> ~~it was lost and~~ -- well I've been -- hmmm --

MR. NYLAND: I think, <sup>Sue,</sup> what you should do is to extend all kind of operations in ordinary life in an unconscious way and become interested in such a

variety of things that you really don't know where to turn for the next one. <sup>no</sup> ~~That~~ you really fill your life, as much as you can, with different things belonging either to you and your ambitions and what may even be given to you by means of other people talking to you or with whom you have associations? <sup>rich</sup> Enrich your life, in that sense. Make it completely unconscious. <sup>It</sup> It doesn't matter as long as it gives you experiences.

When you have an experience of any kind, there is enough opportunity during that to see what you are, even unconscious <sup>and</sup> and perhaps you would like to ~~XX~~ change it because you criticize yourself <sup>and</sup> you don't like <sup>always</sup> all this what you are doing. Change it into something that you attempt to make, something of <sup>it</sup> that you really start to like or that at least <sup>is</sup> was better <sup>from</sup> than what it was. That kind of attempt will make you more alive. <sup>It</sup> It will create friction, but it certainly ~~will~~ will heighten the level of your expression <sup>as</sup> as life, as far as life is concerned.

I'm quite certain if you ~~will~~ <sup>for a month,</sup> try this ~~once,~~ you will have a motivation for work. Can you?

Sue: Yes. Thank you, Mr. Nyland.

MR. NYLAND: Ask other people to help you. Ask them to give you a little poke every once in a while. Tell them, I need it, I want some kind of an information from you all. Please help me because otherwise I'll die. If you ~~XX~~ all can help me, ~~it~~ it will continue to live and, thanks to all of you, I will be able even to repay it.

All right, Sue?

Sue: ~~Yes~~. Right.

MR. NYLAND: Yes.

(spelling) Shelly Buoniuto: Mr. Nyland?

MR. NYLAND: ~~Yes~~. Yah.

Shelly: It's Shelly.

MR. NYLAND: ~~yes~~. *Yah.*

Shelly: <sup>um</sup> This morning, I came to myself and I had a wish. And what I wanted was that wish and I wanted ~~the~~ <sup>a</sup> purity of that wish for unity with myself. And it seemed <sup>--</sup> I remember <sup>ed</sup> work at that time because I felt that the only way I could have that purity was if there ~~was~~ <sup>were</sup> something which ~~was~~ <sup>were</sup> impartial to me. And I wondered ~~if~~ --.

MR. NYLAND: Do you really think so?

Shelly: At that time, that was my ~~opinion~~. *attempt.*

MR. NYLAND: Well, you can have that kind of purity and ~~we can~~, <sup>make it</sup> the more pure, the <sup>more</sup> impartiality exists. But don't you think you can be quite pure in a desire to be more <sup>whole</sup> ~~round~~ or complete, when you want to become, as it were, an entity with one aim, one purpose as resulting from the three centers being occupied?

You understand what I mean?

Shelly: I'm not sure. I wanted--I wanted to be whole at that time.

MR. NYLAND: ~~yes~~, <sup>*Yah it*</sup> this is right <sup>*to*</sup> you wish to be whole. I think when one has <sup>*still*</sup> ~~two~~ parts of unconsciousness, you will ~~never~~ be whole. You can become whole in a very small part of yourself which of course is your essential essence. And from ~~there~~ on, it can spread out a little bit into ~~your~~ essential qualities. But it will take a long time before it becomes homogeneous as a whole. But what one can reach is something that looks very much like it ~~is~~ <sup>*when*</sup> you don't look at it under the microscope. And for all practical purposes in ordinary life, it <sup>*is*</sup> quite sufficient; that is, that your hands and your head and your feet are doing exactly the same thing towards a certain purpose, that they belong together in that common aim; that you have <sup>*and*</sup> when I said feet <sup>*and*</sup> hands <sup>*are*</sup> have the same <sup>*probably or*</sup> ~~problem~~ I meant Heart, the three 'H's I always call it: hands, head and heart, three centers, connecting. That is the kind of education that we need in order to be complete regarding that what is



what the body is doing. And in that way, you <sup>give</sup> ~~get~~ recognition <sup>to</sup> ~~of~~ the existence of your emotion although at that time you tell it to stay out. <sup>you-</sup> You understand, the emotion would like to come in, but you say, no, it is not your place. So <sup>you</sup> ~~we~~ recognize the existence; ~~xxx~~ so for practical purposes, it exists for you, only the influence is not there. This is one way of combining ultimately what will Work be, when one starts out with <sup>a</sup> ~~the~~ wish to become one in an unconscious sense.

Maybe I make it too complicated for you?

Shelly: No, sir.

MR. NYLAND: Because, you see, when I Work and I want to do it whole--with all my heart, with my head knowing what to do, with my dexterous hands to be able to do it, <sup>then it</sup> ~~that~~ is very difficult to single out two of them and leave the other for the time being over, or even to say while I'm doing: Don't do it with my heart, only do it with my fingers. And in that way, I simply exper~~iment~~ with the condition of my body as made up of three centers, but I've become very much acquainted with the different ways each center is functioning.

Do whatever you wish and try then to be complete <sup>y</sup> regarding doing it. And if you wish to intro<sup>d</sup>uce an 'I' or Work, then maybe there is a chance that that what is the result of that kind of unity, is really completed at the time when you become observant of your body.

Shelly: Thank you.  
Mr N: All right?

Shelly: Yes.

MR. NYLAND: I hate to say more because I might mix you up.

Manoucher Movlai: Mr. Nyland?

MR. NYLAND: Yes, Manoucher.

*As I -*  
~~(Hunch)~~  
Manoucher: <sup>So</sup> As I make a work attempt, and ~~as~~ something of different nature takes place, first, that so-to-call-it 'I' is not interest of giving information about my ordinary self, <sup>it--</sup> and the information I get from my real self by experience I know <sup>it--</sup> I know <sup>it--</sup> that is existence of something from different nature than my ordinary self. <sup>and</sup> I <sup>is--</sup> also, I see it <sup>is--</sup> I do not see it as a whole what that real self is of me. Now in the term of acceptance, <sup>it</sup> I have acceptance of this ordinary self but not as a <sup>defined</sup> defined or having connection with it, <sup>even</sup> even. <sup>what is it?</sup> What is it? <sup>only</sup> only, <sup>as</sup> as a body, as the other day you tell me, I say, <sup>is a gesture,</sup> is a posture of body which something is an indication of aliveness within it and sometimes <sup>is</sup> just a strong aspiration.

<sup>don't want</sup> Now what I want to know, why I should get information about this ordinary self which anybody I see around is just like me, <sup>and</sup> Anything I see around, any-time I'm critical of anything, <sup>it</sup> is exactly that self and my ordinary mind doesn't have any kind of acceptance of that self and the ~~XXXXXXXXXX~~ <sup>it--</sup> acceptance from my

ordinary mind is from different nature. Please let me say - you see, Mr. Nyland, <sup>MR. NYLAND!</sup> MR. NYLAND! <sup>Oh, yeh, Manoucher.</sup> Oh, yeh, Manoucher. <sup>(Laughter)</sup> (Laughter) <sup>(I'm all ears Manoucher.)</sup> (I'm all ears Manoucher.)

*Manoucher:* --that acceptance of my mind, my ordinary mind also have acceptance of me, of my behavior, but the nature of this acceptance is different, is like a - I can't say <sup>it is</sup> it is ~~coldness~~ coldness(?) I, but I know that is not acceptance the way <sup>when 'I' exists.</sup> when 'I' exists. <sup>Mr. Nyland: The way we mean it.</sup> Mr. Nyland: The way we mean it.

<sup>man, yeh,</sup> MR. NYLAND: That's right.

Manoucher: Now what I want to know, I want--how can I get just information about my real self in such a way they connect each other and give me key to

make me free from questioning outside world and wanting to find my way of reaching something which I have a wish for it. <sup>I think--before</sup> I think--before <sup>more</sup> more I think--

<sup>I think I need work because I get to different state</sup> MR. NYLAND: It depends a little bit what you wish for and also, if you create an 'I' - which you say you do - what is the difference between that and your real self? Or, if there is a real self, how does it become - we use the word, aware of you if it gives you knowledge? What is it and how is it functioning?

You see, when you work or ~~when~~ <sup>where</sup> there is an 'I' <sup>it is of</sup> ~~to the~~ different nature, and that what is the knowledge of yourself with your ordinary mind is almost ~~nothing~~ <sup>that is</sup>, it has not much value. <sup>The</sup> ~~Your~~ problem is, it still has life in it, and ~~when~~ <sup>when</sup> 'I' becomes aware of the existence of you, ~~it is not in kinetic~~ <sup>it is not</sup> form, ~~and~~ <sup>starting to</sup> it has no particular interest in it either. So it is exactly the same as you ~~judge~~ <sup>judge</sup> your ordinary existence <sup>from</sup> on the standpoint of your real self. And there is really no difference between the functioning of ~~the~~ a real self and an 'I'.

When you understand what ~~they~~ <sup>they are</sup> ~~are~~ supposed to do, although I don't think you are clear about what the real self ought to do, it ought to help you. It cannot just exist and then say it is of a different kind of a nature without telling you something more. Now what is required is that what is you, as you are, unconsciously, that you realize that there is that kind of life in you and that will make it more spirited so that ~~health~~ <sup>it</sup> becomes of interest of what you are doing with your body in ordinary life. After all, it is the usage of the body that becomes of interest to any <sup>one</sup> ~~body~~ who is so-called alive. And ~~the~~ <sup>your</sup> real self is as much interested in that as an 'I' would be, otherwise there would not be <sup>any</sup> a reason for the real self.

The real self is different from your ordinary self because the ordinary self for you and for anyone else is not sufficient to exist for a man on Earth because he wakes up and he realizes he's only his ordinary self. And seeing that many, many times, with his ordinary <sup>mind</sup> ~~life~~, he loses interest in it and, after some time, he will accept it for whatever it is. And it has to be done because this and that is <sup>necessary</sup> ~~there to stay~~ for the maintenance of your own life on this Earth, and of course you will feed it and so forth, whatever is required.

But the question of your real self is not solved until it starts to

demand something of you. You see, simply putting it there as belonging to a different form of nature, does not help. I can believe in God and it doesn't make any difference to me until He starts to speak to me or until He comes <sup>down</sup> ~~down~~ to my level. I cannot - for a person who is alive - cannot continue with keeping a separation between my real self and my ordinary self.

Manoucher: Yes.  
You understand that? You see what I mean?

~~no~~ You can equate 'I' with real self. Then you have given real self a means of telling you about yourself. You're ordinary, and <sup>then</sup> with that, you'll see that the ordinary self will wish to <sup>live</sup> ~~lift~~ up to the requirements of your real self, and you will do that by means of Working.

Manoucher: <sup>Yah?</sup> Thank you, Mr. Nyland, but I have to say more. You see, there--I--

when I <sup>am by</sup> ~~remember~~ myself, when I have extra time, there is something which tells me to--which direction to take or where to <sup>work or</sup> ~~work~~ or stand or what to do with my body in order to be able to Work. <sup>Now--</sup>

MR. NYLAND: To Work? <sup>What way?</sup> ~~What way?~~

Manoucher: ~~To~~ <sup>To</sup> Work on myself.

MR. NYLAND: To Work on yourself?

Manoucher: Yes.

MR. NYLAND: That is a question of your ordinary mind <sup>or even</sup> ~~allowing~~ your feeling to ~~XXXX~~ tell you where the road is. All it is is a sign pointing in that direction. And the first requirement on that little road is: do <sup>you</sup> ~~we~~ have a wish? And the answer is: <sup>Yes</sup>, I have a wish. Then it says: For what? You say: To improve myself. It says: You won't do it that way. You can go ahead and try to improve yourself and it won't have any affect because all you will do is to change your unconscious state. ~~XXXXXX~~

The wish has to be very definitely linked up with a wish to reach a <sup>there</sup> ~~higher~~ higher level, so ~~then~~ you introduce your real self. So when the question

is asked what kind of a wish have you got, <sup>you said:</sup> ~~it is:~~ I want to reach ~~my~~ real ~~xxx~~ self. Then you can go ahead.

All right?

Manoucher: Thank you. *Thank you very much.*

MR. NYLAND: OKay.

Bill H.: *There's just a few minutes left.*  
MR. NYLAND: *Yeah?*

Bill H.: There's just a few minutes left. (On cassette)

MR. NYLAND: Well, <sup>just</sup> a few minutes - we don't have to use them up.

I'll see you, I hope, next Friday. It was much better than last time.  
I think when I talk longer, then you salt the questions away so that finally,  
when you have a chance, all the questions come out, tumbling.

Well, hope to see you next Friday.

Good night.

END TAPE

Transcribed: Molly Wolfe  
1st Proof : Pam/Sally  
2nd Proof : Lenore Beach  
3rd Proof : Andrea  
Final Type :